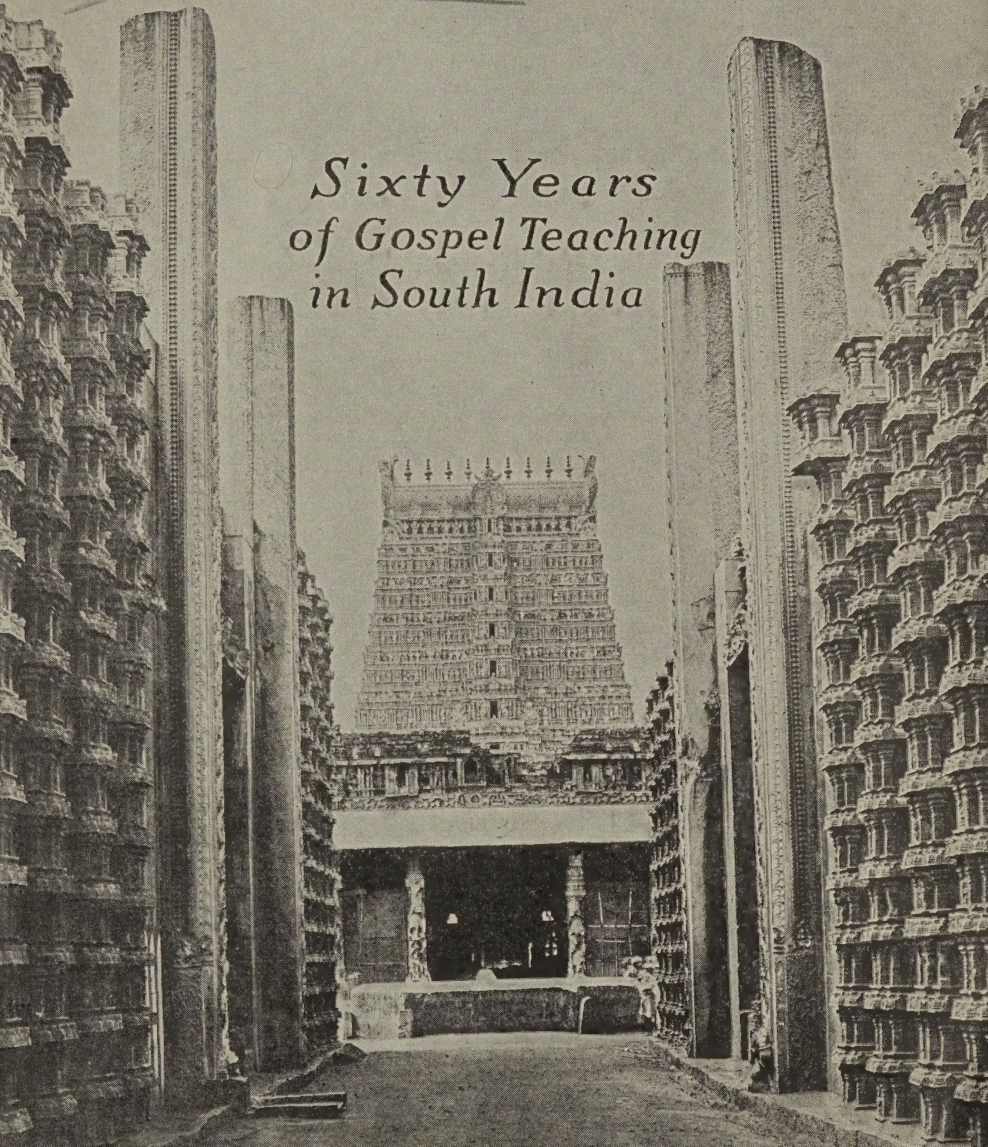


Tam
India

Seamands, E. A.

1935

*Sixty Years
of Gospel Teaching
in South India*



Our South India Parish

India is about the size of the United States east of the Rocky Mountains. Its population of 350,000,000, however, is almost three times that of our land.

The two major religious groups are the Hindus, 238,000,000, and Mohammedans, 80,000,000. Tossed on this vast sea of non-Christian faith are some 6,000,000 Christians. This minority community is increasing at a far greater percentage rate each decade than are the others.

India shelters some 45 races, speaking 170 major languages and dialects, and about 2,400 various castes and tribes.

About 13,000,000 of India's youth are in school each year—about one-tenth of those of school age. Of the people over ten years of age, 20,000,000 males and 3,000,000 females are able to read and write.

The Methodist Episcopal Church has been in India since 1856, when the Rev. William Butler, pioneer missionary, set foot in Calcutta.

Today the Church has three areas and eleven Conferences in India.

South India Annual Conference and Hyderabad Annual Conference are within the Bombay Area, over which Bishop Brenton T. Badley presides. It is the work in these two Conferences that has been adopted by the Ohio and the Kentucky Annual Conferences as their parish abroad.

The work of the Methodist Episcopal Church in the Hyderabad Conference is carried on predominantly in the Telegu language. Bidar District alone is Kanarese. The work in the South India Conference is chiefly among the Kanarese people.

Hyderabad Conference has seven superintendent's districts, South India Conference has five. Seven of the superintendents are Indians.

Hyderabad Conference has 25 Indian pastors who are members of the Annual Conference; 363 Indian local preachers, teachers, nurses and persons in other forms of Christian service; 67 circuit appointments; 40,000 preparatory and full members; and 345 Sunday schools with 6,669 pupils.

South India Conference has 20 Indian pastors who are Conference members; 268 local preachers, teachers, nurses, etc., 50 circuit appointments; 27,000 members; and 240 Sunday schools with 5,825 pupils.

Principal Centers, Hyderabad Conference Hyderabad

Capital of Hyderabad State, fourth city in size in India. Population of State, 14,000,000; of City, 467,000. Territorial division gives Methodism responsibility for evangelization of people in area of 15,000 square miles. Area is manufacturing and agricultural. City has three large universities.

Missionaries: Rev. and Mrs. George B. Garden.

The Gospel Grips South India

By E. A. SEAMANDS

IT is mostly in an atmosphere of rigid Mohammedan rule that the Methodist Episcopal Church carries on its Gospel ministry in South India.

Seven of the eleven districts of the South India Annual Conference and the Hyderabad Annual Conference (they were one conference until 1925) are within Hyderabad State. This is the largest native state in all India, and the second largest Mohammedan-governed country in the world. While His Exalted Highness the Nizam of Hyderabad is Mohammedan, 90 per cent of his 12,000,000 subjects are Hindus.

Three other districts are in the British-governed Bombay Presidency; while Bangalore District is in Mysore, the most progressive native state in India.

The proclamation of the Gospel is particularly difficult in such a field. Within the Nizam's dominions it is impossible to build a Christian church. At the extreme southern tip of India, Hinduism has remained unchanged for centuries, free from Mohammedan invasions and influences. Here Methodist missionaries are in contact with Hinduism's largest temples, its strictest adherence to caste, and some of its grossest forms of idolatry.

Despite these apparent handicaps, the work of Christian missionaries has been conspicuously fruitful. Nine districts are "mass movement" areas: that is, they have witnessed whole caste groups or whole villages of people seeking Christian instruction and coming into the Christian church *en masse*. Methodist missionaries have had a large share in these "ingatherings."

Enter William Taylor

It was William Taylor, "the flaming evangelist of five continents," who began the service of the Methodist Episcopal Church in South India. In February, 1874, his evangelistic tour of Indian cities had extended to Madras. Here an English-speaking church was established. By the end of the year Taylor had founded a similar church in Bangalore, and one of his converts founded a church in Hyderabad.

These three English-speaking churches are still carrying on. Together with the Baldwin Boys' and the Baldwin Girls' High School in Bangalore, they serve the British and Anglo-Indian populations of these important cities of South India.

It was William Taylor's vision that the awakened English-speaking Methodists should carry the Gospel to their Indian neighbors. This was done to a degree. By 1880 branches of the Methodist Episcopal Church were spreading outward and within the succeeding decade practically all of the present vernacular mission stations comprising this southern field had been occupied. Today we may liken this your Parish to a mighty and growing tree, bearing much fruit. It was from this beginning that the vernacular churches spread to what are now the Bengal Conference, the Bombay Conference, and the Central Provinces Conference.

The Outcastes Hear of Christ

For thirty years missionaries and converted nationals continued the preaching of the Gospel throughout South India. To Mohammedan and Hindus, to high caste and to the lowly outcaste, to men of the arts and to men of the hereditary trades, they told the story of God's love as revealed through Jesus Christ. Many listened and many believed. But it was to the outcaste, to the outcaste whose very shadow polluted the high-

caste Hindu, to the outcaste whose poverty was worse than the poverty of a slave, that the News came with the greatest joy. It offered him the only comfort and hope his people had had in centuries.

Then, in 1906 and 1907, these "depressed" or outcaste classes made their first great movement away from the Hinduism that kept them under feet, and into the church of Christ that called them "men" and "brothers" and gave them the hand of fellowship and equality. In those two years in South India approximately 70,000 were instructed and baptized as Christians. Many of them became members of the Methodist Episcopal Church, and their children are among its respected leaders, lay and ministerial.

Christ in Joyful Experience

Can India's outcastes truly know Christ in saving experience? Can Christ save "unto the uttermost"?—even these "lowest of the low"? We are so used to thinking all Christian experiences must be expressed in our own terms that we are apt to forget that others may be as truly devout and worshipful and joyous though expressing themselves differently. Let Bishop Badley draw for us a picture of these former outcastes, now Christians, at a "jatra"—"a religious festival devoted mainly to spiritual exercises":

"The exuberant enthusiasm that a football crowd in America puts into the support of its cause, was the kind of jubilant fervor with which the village Christians came to Bidar to attend the Christian Jatra. Nowhere but in India are such sights to be seen. As I looked on and got into the spirit of it myself, I thought that it was an excellent combination of the outstanding characteristics of Christianity and Hinduism. Indian emotion could not be shut out of such a gathering. People in the west

think they are Christians because they are cultured, but I saw a scene with a minimum of culture and maximum of holy joy in the Lord. This was a gathering of village Christians—nearly 2,000 of them—coming from every side of that great district. They were genuine Indians. They had their Indian clothes; carried their triangular-shaped Indian banners, some on poles as high as twenty feet; they brought their native drums, cymbals and pipes, which they used with wonderful effect, and they spoke their own Indian tongues. Each village came in a group by itself seeking to outdo every other group that had come, in the noisy, exultant expression of feelings that ran high. Why not? It was a High Day for them, looked forward to for months. Every procession moved toward the mission property, situated just outside the ancient walls of the massive fort built on that eminence of the great plateau by the Mohammedan invaders more than five hundred years before.

“On every hand one could hear the shouts of ‘Jai Krist’—‘Victory to Christ.’ The sound of their throbbing drums filled the air, while cymbals clashed in unrestrained joy. The day came to a close at 2 A. M., but the next morning at sunrise there was a prayer meeting at the Prayer Cave and 600 were out to that early service. The cave had been cut, by Hindu devotees, from the rock and for many years was used by Hindu hermits. The Christians made it into a ‘Prayer Cave.’ The name of Christ sounds sweetly in that rocky chamber! Such a sight was probably often seen in Galilee of old when the multitudes thronged the Master on the hillside and hung on His words.

“Our village Christians stirred Bidar for the three days of the Jatra and then faded away again into the dim distances of unnumbered villages. You may count on them in their own humble way to do their part. God grant that we may do ours. When you get discouraged think of Bidar’s ancient wall, streets

and hills, resounding with the songs of the Redeemed and the shout of the Triumphant."

Leaders from the Christian Village

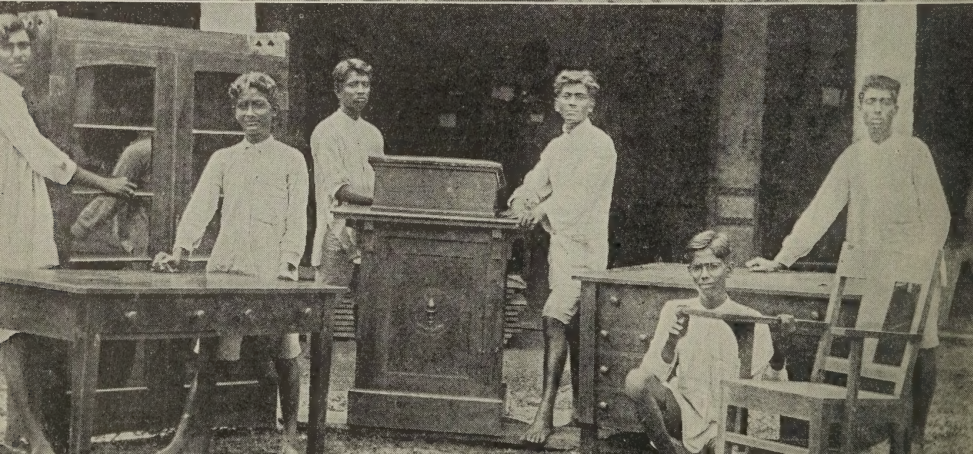
Can any good thing come out of an outcaste village?

Yes, when Christ touches that village! Consider, if you will, the Kanarese outcaste village Mirzapur. Mirzapur is typical of many another village where the Christians number scarcely a hundred. Yet Mirzapur has given South India:

- four local preachers in charge of circuits.
- five Christian Bible women.
- three Indian members of Annual Conference.
- six women school teachers.
- two important lay leaders.
- a fine Christian doctor.
- a Christian compounder.
- a teacher and maker of silver-inlaid Bidar ware.

Not only individuals but whole social groups have been transformed by the power of the Gospel in South India. These newly-Christian groups are men of sobriety—they have forsaken the drunkenness which was formerly associated with their poverty, and are a constant rebuke to the liquor traffic. The Christian group has been influential, too, in attacking the Hindu custom of "dedicating a maid-servant to the gods"—a first step toward becoming a public prostitute; in the Bombay Presidency, for example, this custom has been prohibited by law.

An awakened consciousness that leads to sanitation and cleanliness, in home and in village, almost automatically follows conversion. The desire for education inevitably leads to the organizing of a village school—and from that school emanate influences that change the whole community life.



Schools for South India Village Boys

THERE are two types of schools maintained by the Methodist Episcopal Church to serve the Indian village Christians: the village schools of primary grade, and the central boarding schools located in district-headquarter towns.

In addition to these there are Methodist high schools in Hyderabad, Belgaum, and Bangalore; and an industrial school in Kolar.

The general economic distress of our people handicaps the education of their children, since many of the children in a family are required to work in order for the family to exist. This means that just when a boy or even a girl becomes of school age the pull of poverty draws them out into work prematurely.

However, there has been real advance made. We find at present 273 standardized schools, with 6,115 boys and girls enrolled, in the bounds of the two Conferences. Of this number 3,950 are our Christian children and 2,165 are the children of our non-Christian neighbors. The ministry of our schools to the children of non-Christians has often been rewarded with additional conversions to Christ.

The schools in the district-headquarter towns are commonly known as "boarding schools," since "hostels" or dormitories are used for the housing of Christian students. In practically every district center we have a boys' boarding school alongside a girls' boarding school operated by the Woman's Foreign Missionary Society of the Methodist Episcopal Church. Into these station

Top: Morning Watch at the "Prayer Cave."

Center: High School Boys and Their Orchestra.

Bottom: Furniture Made at Kolar School.

schools as many as possible of the more promising village school pupils are brought for advanced education.

In our field there are 532 Christian boy boarders in all schools. In the sister W. F. M. S. schools adjoining there are 938 Christian girl boarders. This means that two girls are being educated to every one boy—a decidedly unbalanced program. We trust that additional funds will soon make possible a better balance in our schools.

Nearly a thousand non-Christians are also enrolled in our station schools. They appreciate the grade of instruction received under Christian leadership. In the great majority of cases they welcome the Bible instruction given.

Hyderabad Methodist Boys' High School

Within a mile of the palace of H. E. H. the Nizam of Hyderabad, in the capital city of the State, stands the Methodist Boys' School. It has a total enrollment of 216 boys—selected boys who have come up through the grades of village and mission station schools—all parts of the Hyderabad Annual Conference. Christian boys number 176, of whom 98 reside in the hostel.

The Hyderabad Methodist Boys' High School is now recognized by Government as one of the best boys' schools in the state and is held in highest esteem. Scholastically the grade is splendid and its graduates rank high. The alumni are prominent in business and professions, especially in teaching and in the Christian ministry. In athletics the lads excel in the city. The vision of the boys as to practical Christianity and rural reconstruction according to Christian principles is ever enlarging under able leadership. The boys are also taught poultry raising and the care of goats that they may sense the dignity of labor and be advised on some practical things of life.

Beynon-Smith High School

The largest high school of the Methodist Episcopal Church in India, in point of student enrollment, is the Beynon-Smith High School in Belgaum. It has over 700 students. Located on the linguistic frontier of two Indian races—the Marathas and the Kanarese—it has exerted a profound influence upon these peoples of the Southern Mahratta country.

Two-thirds of the 700 students speak Marathi, while the mother tongue of the remainder is mainly Kanarese. In religious belief Hindus preponderate; Indian Christians come next, followed by a sprinkling of Moslems and other faiths. During the past few decades, large numbers of rural people, mainly outcastes, in the neighborhood of Belgaum, have turned from idolatry to Christianity. From among their sons, such as give promise of a capacity for a secondary education have entered the Christian Boys' Hostel, attached to the Beynon-Smith; and, in this way, an educated leadership for the Christian community is provided. To the membership of the South India Annual Conference this school has contributed a notable proportion of educated and efficient personnel.

The Beynon-Smith, and likewise all other Christian schools with similar ideals, have sent out into all walks of life, official, commercial and private, hundreds of men inspired by Christian ideals and friendly towards Christian work. These schools have helped to make possible these thoughtful, appreciative and attentive audiences who have waited upon the utterances of the Haskell lecturers sent by America to India and of our own Dr. Stanley Jones. They have, in no small measure, prepared the way and anticipated the time when some great national figure like Mahatma Gandhi would arise to lead his countrymen in the abolition of untouchability.

Kolar Industrial School

In Kolar, 42 miles from Bangalore, the Methodist Episcopal Church maintains its only industrial training school in all South India—Kolar Industrial School. For thirty years the School has been “preaching and showing the glad tidings of the Kingdom.”

The vision of Kolar Industrial School is fourfold: Christian youth should be enabled to earn a better livelihood, laying the foundation for a self-supporting and self-propagating Indian church. The School should be self-supporting by the sale of its own products. The products should be of economic benefit to the greatest number. Lastly, both students and products should leave with the stamp of sterling Christian character upon them.

The School's success through the years and the high esteem by which the work is held in the eyes of the Mysore State Government are proof of the fulfillment of its motives.

The trades taught are carpentry, smithy and iron work, and auto mechanics and driving. There are two outstanding commercial products—furniture in the beautiful teak and rosewoods of South India, and various improved farm implements. Thousands of the famous light all-steel “Kolar Mission ploughs” have replaced the age-old wooden ploughs of the forefathers. This is a modern practical example of Christ feeding the multitudes while preaching to them. This one service alone has created widespread appreciation and given a wider door for salvation's message.

The depression years have jeopardized greatly the good work of the Kolar School. However, a noble battle is being made to carry on to victory, for here is a unique avenue of service of true merit.

Baldwin Boys' High School

Bangalore, the second largest city in South India, is the home of the Baldwin Boys' School, serving the higher educational needs of the European and Anglo-Indian youths of this region. Beside it stands the Baldwin Girls' High School.

The School had its birth in the revival under William Taylor. The Rev. William F. Oldham (now Bishop, retired), a convert under Taylor, held the first classes of the School in his own home in 1879. Three years later the physical structure was made possible by the gifts of John Baldwin, a layman of Berea, Ohio.

These schools are aggressive centers of the Christian life. While scholastically of the highest type, a constant motto of "Service to God, Service to the Community, and Service to India" is maintained. Outgoing students must have the imprint of Christ upon them. Baldwinians are taught both to pray well and to play well.

Who can reckon the value of the contribution to the new India made by the scores of Christian Baldwinians scattered abroad over India? Sir Henry Gidney, an "old boy," is wielding a weighty influence in the formation of India's new constitution. A converted Parsee is preaching Christ in England and in India. One youth is at present in training for the Christian ministry looking forward to a life of service in India. Several lesser Rajahs of South India have passed through Baldwins to take Christian ideals and influence to their realms. Though remaining Hindus, yet in known instances they have instituted reforms in their kingdoms.

The Baldwin Boys' High School has since 1927 been under the masterly principalship of one of its own graduates, Mr. C. N. Weston. At present Bishop and Mrs. William F. Oldham, its founders, are resident in the institution, advising and promoting its welfare in many ways.

The Ministry of Healing

THE medical institutions of the Methodist Episcopal Church in South India carry out the command, "Heal the sick."

Crawford Memorial Hospital, in Vikarabad, has been in operation for twenty years. With a good plant and equipment, with the help of a partial endowment, and under the leadership of one of India's Christian sons—Dr. B. V. Canaran—this medical unit does just about all that a one-doctor hospital can do. Think of the record for 1932: 456 hospital in-patients; 18,902 out-patients; 128 major operations; 584 minor operations; 5,928 various inoculations.

The past seven years of history at the *Methodist Hospital in Bidar* reveal what progress is possible under sterling Indian leadership. In 1927 Dr. Obed Shantappa and his wife, Dr. Elizabeth Shantappa, took charge of this unit of work. Mainly by funds earned by the Hospital's service, new wards have been built, several new buildings have been erected, new equipment installed—and this hospital today is near a self-support basis. The figures of 1933 show: 838 hospital in-patients, 77,179 out-patients, 206 major operations, 1,134 minor operations, and 6,000 inoculations. The Bidar Hospital today is one of India's outstanding mission medical units under a national's leadership.

The All-India Missions Tablet Industry at Bowringpet is a Christian service utterly unique. Dr. Hugh H. Linn, formerly of Bidar and Vikarabad, has been led out into a new path the past six years. In the beginning he purchased a hand pill machine for his own use. While making medical tablets he was led to make an extra supply for sale to other mission medical units and missionaries. Now Dr. Linn gives his whole time to this work. The hand pill machine has become a large industry. Tablets are mailed annually to hundreds of missionaries over Arabia, India, Burma, Ceylon and Malaysia.

[Continued from page 2]

Bidar

Ancient walled city, numerous palaces and mosques, headquarters of Bidar civil district, 75 miles northeast of Hyderabad. Population, 12,000. Surrounded by numerous agricultural and industrial villages. Bidar metal were made here. Bidar District has been a center of "mass movement."

Missionary: Rev. M. D. Ross.

Vikarabad

City is center of a district of same name, spread over 3,000 square miles, housing 500,000 Telegu people, living mostly in agricultural villages averaging 600 population. City is 50 miles southwest of Hyderabad. Vikarabad District is scene of much mass movement activity.

Missionaries: Rev. and Mrs. John Patterson.

Principal Centers, South India Conference

Bangalore

City of 302,000, second largest in South India, government seat of Mysore State, center of four railway lines.

Bangalore Civil District (same territory as Bangalore District of Conference) has 4,000 square miles and 2,000,000 population.

Missionaries: Rev. and Mrs. W. J. McLaughlin.

Bowringpet

Town of 3,000 people, forty miles northeast of Bangalore.

Missionaries: Dr. and Mrs. H. H. Linn.

Kolar

Town of 16,000 people, 11 miles north of Bowringpet.

Missionaries: Rev. and Mrs. C. L. Camp.

Belgaum

City of 40,000 people, mostly Marathi and Kanarese, 275 miles northwest of Bangalore, and 275 miles southwest of Hyderabad. Center of a district of same name, covering 70,000 square miles in southern part of Bombay Presidency, and with 1,600,000 people living in 1,680 agricultural villages.

Missionaries: Rev. and Mrs. Jay H. Smith.

Gulbarga

Trade center and place of sacred pilgrimage, 100 miles west of Hyderabad. It was once an important Mohammedan center. Population, 32,000.

Missionaries: Rev. and Mrs. Charles F. Lipp.

Raichur

Commercial and railroad city of 30,000 population, 120 miles southwest of Hyderabad.

Missionaries: Rev. and Mrs. E. A. Seamands.



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